The Army of the Black Pope.

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I.

Roman Catholic Christianity today, when viewed visually, venerates two popes. It officially has a white pope, a venerable old man in a flowing white cassock with a wide white satin sash. He wears the papal stole, in which the keys are embroidered, which bind and loosen for this world and the next. He wears the heavy triple Tiara, the pluvial (vespers cloak) covered in gold. Carried between peacock feathers on the gestatorial chair, he floats blessingly over the crowd, who see in him in rapture the real pope, Christ's representative on earth. But today this splendor is only empty pomp and circumstance, a historical procession, however, of overwhelming power. But the keys with that magical power to bind and unbind, the inheritance of ancient Semitic Roman world domination, whose magic has not been broken even today, are no longer in the rightful hands of the thrice-crowned one! These keys were wrested from him by men wearing a simple black air robe; their cingulum (sash around the waist) is black, their three-barreled beret is black - they are the Jesuit generals, the black popes!

Nothing is more zealously praised and vilified today than the Jesuits. For some they are the longed-for Messiah, for others they are God incarnate. And it is precisely this interest, both positive and negative, that proves sufficiently that the Jesuits are something. But they are more than that, they are now a world power, and I dare say: the first and strongest world power!

The most remarkable thing about this world power is that, despite all the shouting and bickering, only a few of the dedicated ones know them. The general public does not know the Jesuits! They do not know their position in relation to the Pope, the rest of the world, the princes, the nobility, the state and the people. They rule the world like a unknown god, and are therefore all the more fanatically revered by their friends and all the more furiously attacked by their enemies. All blows against the Jesuits are a sham as long as one does not know them well. Nothing is more difficult than fighting an unknown enemy. They know this only too well, and that is why it is in their interest not to inform the world about it.

In this case, however, any information is like a weapon with which one can effectively counter them if they become harmful to society. If, on the other hand, these errors are left unexposed for any longer, the Jesuit enemies are only playing into the hands of the order. A major error lies in the incorrect assessment of the Jesuits' relationship with the Pope and the rest of the world. It is precisely this error that they owe their great power today! Like those tropical creepers that encircle the old giants of the primeval forests and that grow with astonishing speed from inconspicuous branches into mighty trees, only to suffocate their hosts in the end, Jesuitism has encircled, encircled and strangled the old Pope and Church. When the secular clergy or the clergy of the old orders are attacked anywhere, the Jesuits are extremely happy. For they are convinced that in the end they will be called upon as model priests to reform the "depraved rural clergy." Where the national secular and religious clergy have not yet been Jesuitized, they are the Jesuits' most powerful enemy and their most effective opponent. Unfortunately, the South German clergy have had to retreat from the Jesuits several times recently, because of the complete ignorance of this very important point among the people. On the other hand, the German Reich government in Berlin is very well informed, but

unfortunately is not only not supported in its efforts, but is even hindered because of this fatal misunderstanding (Spahn). There is a big difference between alerism and "clerical." One can be a cleric without having a "clerical" attitude. It is a striking phenomenon that the North German Catholic clergy (they are mostly secular clergy) are almost entirely more Jesuit than the South German and Austrian clergy, a fact that we will discuss below.

One of the main means by which the Jesuits control the clergy is Catholic theological literature, in which area they dominate without restrictions and without consideration. It is almost impossible for a cleric who is not connected to them to gain recognition. If he really succeeds through honest and efficient work and against the will of the Jesuits, they still know how to give him a slap in the face with various little tricks of which they are masters (Schell, Kraus, Ehrhard). The least they achieve is a "censorship note" from the Index Congregation, in which they have the decisive vote. What they achieve in theological literature and in the secular literature that they are so keen to pursue is really solid. But it should be noted here that their scientific luminaries are almost exclusively Germans (in terms of ethnicity, Franks)[1]. But they have the ambition to remain the only ones to be the first. (See the Leo Society in Vienna!) This is why things have gotten so bad in Catholic literature that publishers no longer publish any theological book that does not have the recommendation of a Jesuit. The publisher who acted against their ban would also be affected by the censorship note - which would perhaps not hurt him particularly - and would lose the Jesuit "customership" - which, given the Jesuits' colossal press activity, can mean as much as ruin for the poor businessman. In return, they offer everyone they lend a helping hand to the spiritually ambitious if

1 To avoid misunderstandings, we note that the Franks as a German tribe are far more extensive than is generally assumed. In addition to the Rhine and Main Franks, the German Bohemians, the population of the Waldviertel in Lower Austria and the Germans of Upper Hungary are also Franks. Clearly recognizable Frankish enclaves can even be found in what were formerly considered purely Bavarian regions of Upper Austria and Carinthia!

he is their friend. This is an important point of their enormous influence on the younger clergy. They often introduce very insignificant talents into literature; they thereby kill two birds with one stone. On the one hand, they commit themselves to the protégé, and on the other hand, the inferior achievements of the latter lend the achievements of the members of the order all the more splendor.[2]

Another means by which the Jesuits prepare the clergy for themselves are the so-called spiritual "exercises". The word sounds military, and the order does indeed have something of a military rigor about it. "Ecclesiae militantis" begins their founding bull. The "exercises" are an example of this. They consist of exhortations, often 3-4 or more in one day, held by the best speakers, meditations, devotional exercises, etc., and usually end with confession and communion. The exercises are often repeated for 8-14 days. The Jesuits organize such exercises at least once a year, separately for priests and for monks. During their stay in the large order houses, the priests are given a loving and hospitable welcome. Everyone is welcome. Distractions are not allowed during this time, and house discipline usually even requires silence. On the other hand, material care allows for nothing to be desired and in this they do not have the narrow-minded view of some orders that frown on meat dishes. The spiritual pleasures offered to the "exercisers" are certainly enough to shake a not entirely hardened mind to the core. Their meditations do not have the character of our idealistic German mystics. They are focused on the practical, but are permeated by the realistic, gloomy glow of the Spaniard Ignatius of Loyola; for his "Manresa" usually forms the basis of the meditations.

2 Compare the famous brochure "Jesuitism in its essence, its danger and its fight" by Dr. F. Heiner (Schöningh, Baderborn) 1902 and the supplement to the Munich General Newspaper No. 174.

Their effect is powerful. The first meditation is usually about death. Death, there is nothing more personal! The topic speaks to everyone, suits everyone. Even against one's will, one must follow the speaker. These meditations have an outwardly interesting form because the speaker meditates aloud, as it were. The power of the speech increases when the speaker addresses himself. With all the crass realism he depicts his sickbed and his death, lying on the bier, in the grave; it works, and in the end every word is a scourge for the tortured soul clinging to life! But these are the foundations of modern, spiritual Jesuit asceticism, which has a deeper and more lasting effect than the penitential belts, lashes and fasting days of the Middle Ages!! And all of this is presented in impeccable, perfectly formed speech by the best speakers! The importance of such priestly retreats should therefore not be underestimated; they are a powerful shackle that keeps the rest of the clergy loyal to the order.

But not only the ordained priest, but also the future priest is under their control in the seminaries and alumni. Their main aim is therefore to put people who are acceptable to them into such directorships, so that any mangy little sheep can be denied entry into the sheepfold. Thanks to this practice, the younger Austrian clergy are becoming more and more denationalized and Jesuitized. One clergyman even went so far as to claim that German-Austrians have no calling to the priesthood! The result of this is that the overwhelming majority of Austrian schematisms, even in purely German parishes in Inner Austria, show clergy of Slavic birth and Slavic background. The German-Austrians are so torn and confused because they no longer have a national clergy! In the churches that German hands built, German swords defended for centuries against the wild peoples of the East, where every church stone is embellished with German blood, where German bones are rotting on the church walls in the cemetery soil, there

today is the clever, slavish slave, fattening himself on the fat benefices that the pious German spirit has established as a saving of German industry. He does not understand his parishioners and they understand him even less when he drones on some memorized sermon in horrifying and comical Bohemian German. This does not happen in Bohemia or Moravia, one can experience it in the Archduchies of Austria above and below the Enns, and even in the imperial capital and residence of Vienna!

In the same city, it can happen that a sermon that you heard at 9 a.m. in one church is heard at 11 a.m. in another church by a different preacher, but with the same "accent". The agreement between these two men of God does not arise from any supernatural imagination, but has a very earthly basis in the fact that both memorize the same sermon. Practical German-Austrian Christians have therefore given up attending sermons, but have instead acquired the relevant sermons. At least they are written in pure German and are understandable.

Completely stunted and ignored, small remnants of nationally minded clergy have survived in some areas of Lower and Upper Austria, in Salzburg and Tyrol. Above all, it is the ancient founders of the Canons, Benedictines and Cistercians who, until a decade ago, educated their priests in their own "home schools" without any outside control in a way that was anything but Jesuit-friendly. Through intrigues initiated by history, the Jesuits managed to ensure that the home schools were attended less and less and that education was entrusted to them (in their brother inn Ronvikt). These home schools (St. Florian, Klosterneuburg, Göttweig, Heiligenkreuz) are now barely eking out an existence and they will certainly disappear when - the Salzburg University comes into being!

It must be obvious to any logical thinker that this university will never have any significance for the secular faculties. Salzburg, the ancient main sanctuary of

the Bavarian tribe, which Rome and the Franks allied with Rome have made into Rome's strongest outpost, the "German Rome" since early times, whose archbishops bear the title of "Primate of Germany" and who claim to be the "German Popes", is to become the Zwinguri of the Bavarian-Austrian clergy who have not yet been denationalized, not yet Jesuitized, and who in their short-sightedness are themselves putting together the building blocks. There, the hard-headed Bavarian and Austrian secular and religious clergy, who have always been rebellious against Rome - Salzburg twice threatened to become the center of a Germanic national church - are to be put to shame under Wolf Dietrich von Reitenau and under Hieronymus Colloredo. Rome does not fear the Protestant Saxons; there was never much to be gained from them and their poor country. Rome is not afraid of the Gerren family of the Franks either; an ancient alliance chains Rome to the Franks! The Franks have protected Rome from the Arianism saved, but in return claimed Rome's inheritance, world domination. The question comes to a head as a racial question! And strangely enough, if we let the most important Jesuit names pass, if we look at their catalogues, if we put together the authors of books, we come to the surprising result that the greatest intelligences of the Jesuit order, the core troops of their order, come by birth and name from the countries on the Lower Rhine, the old ancestral nobility of the Franks! The proudest and oldest noble families of Old Germany are represented! Rome trembles instead before the Bavarians, who sit on the Alps and look down on the Italian plains. It is afraid of the Bavarians, the last remnants of the once mighty Goth people, the bearers of the old Arian Church,[3] a Church that is as old as that of Rome and was once larger than it, which perhaps, indeed certainly, would have destroyed the Roman Church had the Franks, the old rivals of the Goths, not

3 Dr. Alexander von Peez in Vienna drew my attention to the importance of Arianism! He is also credited with being the first to properly appreciate the unique position of the Franks in world politics. See A. v. Beez: Erlebt und Erwandert, III, Vienna (Konegen) 1902.

intervened. One should not be mistaken in believing that Protestantism will one day defeat Rome. It is yesterday's news, it is, so to speak, a plebeian upstart that can show no legitimacy or fine tradition. Let us not deceive ourselves, we humans are like that and revere historicism above all else! Arianism, on the other hand, has legitimacy, a legitimacy 1000 years older than Protestantism, and at least as old as Rome. Dogmatically, its standpoint is also more modern than that of Protestantism - we mean orthodox Protestantism - since Arius sees Christ as a mere human being.

The external traces of Arianism may have been very much erased in southern Germany. But it should be noted here in passing that the Lombards were still Arians in the 7th century and are considered the last adherents of Arianism. The Lombards were old friends, allies and tribesmen of the Bavarians. When the Lombards became Catholic, the Bavarian tribal dukes preferred to choose Lombards as missionaries and monastery founders and avoided the Franks wherever possible! After the destruction of the Bavarian tribal duchy by Charlemagne, all these traces were thoroughly erased, the old nobility almost completely melted away or was heavily mixed with Frankish blood. But the people remained pure, this strong people of rich and proud farmers. In Old Bavaria and Upper Austria, the descendants of this people still live, with the same hard, indomitable peasant skulls that still dream of a German national church. There has been no lack of attempts, and we add to the two cases mentioned above those from more recent times: the German Catholic movement (Döllinger) and the very modern Get-away-from-Rome movement. If the lecter movement had distinguished between clergy and clergy - i.e. old national clergy and young Jesuit clergy - if it had not attacked everything that wore a black robe with blind fury, the movement would have taken a different course, perhaps the same course as Rome in its fear imagined! Rome still fears the mass defection of the Bavarian-Austrian

clergy and therefore Salzburg, the Roman-Frankish-Jesuit stronghold in the middle of the old Bavarian tribal nobility.[4]

Only those who are intimate know what a tremendous tension exists between the old collegiate clergy - the schematisms of the Austrian dioceses show that the names and births are predominantly Upper Austrians, i.e. pure Bavarians - and the Jesuit-friendly diocesan bishops and the fanatical Slavic-Jesuit secular clergy.

This brings us to another important point in Jesuit church policy, their enormous influence on the appointment of bishops. Their influence is based mainly on their extensive, mostly family connections in the highest circles. It would be too extensive to go into individual cases here, but from this point of view some newspaper reports on more recent bishop appointments, particularly in the German Reich, become understandable. The German government - it should just be noted here - has recently shown great foresight and praiseworthy independence in this regard. (Bishop Willi and Bishop Benzler, both belong to old orders; the first is a Cistercian, the second a Benedictine from the Beuron Congregation, whose reputation is constantly increasing, but whose beneficial work is carefully concealed from the general public - also a Jesuit intrigue.[5] Bishop Lingg of Augsburg! Dekterer was preferred to the Jesuit-friendly candidate! Würzburg University affair!)

So far we have mainly considered the German clergy - as the most obvious. What about the clergy in other countries? The strange observation is made that the Jesuits generally have the greatest influence in those countries where few or no old orders exist, but that it decreases where lecterns are flourishing. In England they

4 Strasbourg should become the same for the Alsatian-Baden clergy!

5 One should also think of the recently much mentioned Baron von Stogingen, Abbot of Maria Laach.

have great influence, which they try to increase by approaching the Episcopal Church and trying to promote it through theological concessions. In France they also control the appointment of bishops, but the lower clergy are Gallican-minded in that they renounce a career.

They show the greatest leniency towards the Spanish and Italian clergy, as well as towards the completely rotten South American clergy. Their influence is slight in North America, where Americanism has recently been stirring in the clergy. They are very active in their missionary work and achieve very commendable successes by adapting themselves to the customs and peculiarities of the various peoples. If we look at their large territory, the center and stronghold is, as already mentioned, the region of the Lower Rhine, Belgium and Holland - the old homeland of the Franks! Rome and the Romans are just the historical decoration, the old company under which the Frankish master race strives for greater world domination in the Priest's Rod!

II.

The Jesuits, the army of the black Pope, not only control the clergy, but, mindful of the Bible's words "strike the shepherd", they have materially and spiritually subjugated the legitimate Pope, the "white Pope". Today he is a sheep without a flock, since they control his clergy and his people. But they have put him in chains so that he is forever at their mercy. It was not Garibaldi and the Porta Pia, but the Jesuits and their dogma of infallibility that overthrew the old Papacy and wiped out the last traces of the old Church! They have given the vain Pius IX a new life the promulgation of that dogma suggests that their money has bribed the Italian and Oriental prelates and, despite the warning voice of the German episcopate, the naive "Pius IX" has devoted himself to the Jesuits. A purely objective, clear-sighted and sincere Catholic theologian will not fail to note that the

dogma of infallibility is the weakest dogma and that its defense without subtle sophistry is impossible. Recent Catholic Church historians who do not belong to the Jesuit clique but whose position or office imposes moderation cannot treat this topic in any other way than by simply leaving it aside or only touching on it superficially. (Ehrhard). The spiritual leadership of the church, the influence on dogma and discipline, was taken away from the bishops and the council they formed and replaced by the papal puppet, whose masterminds are the Jesuits. They are thus above the pope and bishops! Since, as stated above, the Jesuits have absolute dominance in Catholic theology and literature, since they represent almost exclusively the Catholic theological intelligentsia, to whom should the "infallible" Pope turn in the many questions of dogma and discipline that arise every day, other than to the learned Jesuits, since dogma in principle deprives the bishops - the natural advisers of the Pope, the representatives of the individual national churches - of any right to interfere and only grants them the curious "controversial law", i.e. They can hold a learned "speech" with the Pope and among themselves, but what is being done is what the Jesuits suggested to the Pope (see Vatican Council!). The Pope himself, however, has his hands tied. It is simply unthinkable that an ordinary person, unless he is a theological genius, which can be found among the German Jesuits but not among the Italian prelates, could have the entire enormous treasure of dogma and the mass of council decrees in his head. An infallible Pope, however, would have to possess this rare genius! The Curia has to solve such questions every day and decide on complicated "case". The number of these is so great that they cannot even be presented to the Pope for signature; however, the decisions on doctrines of faith and morals must be drafted with the greatest caution more than ever, because a new scientific discovery can be made at any moment and some dogma can be overturned or a miracle can be stripped of its supernatural character. At any moment a forgery of documents, a forgery in the canon law, a fraud à la

Leo Taxil can be uncovered, and the poor "infallible" Pope is "infallibly" disgraced! Every Pope must be gripped by this fear and therefore he is happy to leave this difficult business to the Jesuits. They have now devised an incredibly clever system by which they can control the Pope and the Church on the one hand, and on the other hand prevent any possible disgrace.

The answers to the questions are usually similar to the information given by the Delphic oracle - obscure and unclear, either through mystical-poetic long-windedness or through laconic brevity. The answer is often "yes" or just as simply "no". The particularly clever "Rogandi sunt probati autores" (i.e. ask the proven authors), who are almost exclusively Jesuits: Sanchez, Laymann, Busenbaum; or the famous Alphons Liguori) is also very common. A second point is the intentionally unclear formulation of the dogma itself. The Pope is only infallible when he speaks "from the chair". It is significant that no theologian can specify exactly when a letter from the Pope is to be understood as a "letter from the chair" and what special form this letter must have! This question is of fundamental importance for the past and the future. There are papal letters from earlier times in which popes would claim errors according to today's church doctrine. The Jesuits, however, have turned their backs on the attacks by giving these letters the importance of private letters that do not fall into the area of dogma and have the same theological value as, for example, the private conversation between the Pope and his valet about bad or good weather forecasts. However, this way of fighting is more important for the future! The "infallible" Pope will wisely refrain from explicitly describing a document as "from the chair" in the future; for if he ever makes a fool of himself - which is easily possible with the advances in modern science - the document in question can simply be used as a Stamp "private enunciation" and the matter is settled.

What is the Order's relationship with the princes, the nobility and the powerful of the earth? It has relations with the entire European nobility, from which a large part of its members also come. That is why it is so difficult to deal with them. In the spirit of Nietzsche, they find the master race "pre-eminent", and if some Nietzsche essayists use the paradox that Nietzsche would have arrived at Catholicism if he had consistently implemented his ideas, then I dare say that he would have arrived at Jesuitism. They are aristocrats through and through, hierarchical aristocrats! They can never, ever go along with the socialists. That is why you can see that in Austria, Belgium and France[6] they may allow the so-called "Christian-social parties" to pull the roasted chestnuts out of the fire for them, but they never take the lead of these movements themselves and only occasionally support them. They leave such small work to ambitious protégés; if one of them makes a mistake, the order is completely saved. Their attention is instead directed towards great things and only towards the great. Where the family relationships of their members are not sufficient, the men are helped by "lay retreats", in the case of the men. Confession for women and school for the future generation. (The lay orders are also discussed below.) As far as the lay retreats are concerned, they are generally similar to the priestly retreats discussed above; only the topics of the meditations are less theological than political! They are given the slogans of their politics and their friends are given the directive.

The nobles of the kitchen - especially in France - are also the ones who usually serve as front men when it comes to covering up the temporal affairs of the

6 Their politics in France are the darkest for the laymen. It would certainly be easy for them to see one of the "wandering kings" on the throne. But their time has not yet come! First the Republic must give the powerful rival orders a helping hand. Even the Bourbons, who are in question and always have a Gallican touch, will have to wear a few patent leather boots and provide evidence of their reliability before the order gives the slogan for revolution! Combes, perhaps the most sensible "monastery politician" of the Jesuit era, sees through the intrigue and clearly distinguishes between orders that are friendly to the Jesuits and those that are hostile to them!! Hence the noise!

order. Women - who, even without the completely superfluous emancipation of women, always have the greatest influence on public life - are made subservient to Jesuit plans through confession. The word "confession" makes not only Protestants but also staunch Catholics shudder. The reason why confession is so unpopular lies less in the matter itself than in its outdated, uncomfortable external form. It is this: the long kneeling in the impractical and unhygienic confessionals, the public nature of the act, the recitation of confessional prayers that are not long but difficult to memorize. The Jesuit ignores these external forms; he visits the noble lady, the confessor and the penitent sit opposite each other in comfortable armchairs in a living room, no kneeling, just the delicate reciting of lip prayers. The whole thing unfolds like the sincere exchange of opinions between two friends. A simple remark in which the penitent expresses his remorse is enough to preserve the character of a sacramental act. It goes without saying that only the most intelligent of the order's intelligentsia are chosen as confessors; and that says a lot! These men are theologians, scholars, practitioners, diplomats and speakers all in one. After the usually inadequate confession of the noble penitent, the confessor begins with all his virtuosity; as a fine psychologist he knows how to grab hold of the woman's emotional side and inspire her with the idea he wants; for nothing is easier than to inflame a woman with religious fanaticism. The man is the creator of the world, the woman the nurturer of religion! The man has various ways to become immortal, the woman only one, that of holiness!

The Jesuits have incorporated these generally accepted principles into their system of struggle, and this is one of their greatest strengths, which we cannot hope to break until the nature of women changes! Violet canons' berets, bishops' mitres and red cardinals' hats are so often determined by the weaker sex. World history, viewed from this standpoint, would take on a fundamentally different face;

dark points over which our historians rack their brains would be cleared up at once. On the other hand, an ambitious striver only needs to put himself under the wing of the Jesuits, or if he has relatives in the world, then it is in the world's interest that the man should be given a prominent public position. These "business connections" with some families often date back hundreds of years and it is hardly likely that they will be dissolved overnight, since the Jesuits jealously guard the youth in their schools as their exclusive domain. It must be said that their schools are run excellently and outwardly in a completely modern spirit. But it should be noted that they are not elementary schools, they are pronounced educational institutions of the nobility and wealthy bourgeoisie. It is precisely their exclusivity that secures their good reputation and fills the classrooms with the sons of high aristocrats and crowned heads. In the state schools, the equality of class, as normed by law, prevails, and the not always great intellectual ability of the noble offspring would be too much diminished by plebeian competition. In contrast, the education that the Jesuits offer is a thoroughly practical education for life. They teach young people ways of life and manners, they accustom them to punctuality, economical use of time, and a certain modest accuracy in their appearance; through theatrical performances - an old custom of the order - they make good speakers out of their pupils, who can do gymnastics, play, swim, fence and ride. They let the young people let off steam in physical exercise as they please, and wherever they can, they have a practical and tangible effect on the lively imagination of the young.

The schools also cost the Jesuits a lot, because the boarding fees for what is offered - full board, studies, accommodation, etc. - are minimal, so that even the higher civil servants can afford them. The careers of the Jesuit students are taken care of - which is also not the case for the state institutions, because if someone wants to make it, his schoolmates or their influential parents will certainly help

him. Or if someone is already high and wants to go even higher - who doesn't want that these days? - he only needs to turn to the priests, who will guide him safely up the path. This applies not only to political careers, but also to military careers (France). The Jesuit school system is a great organization in which one thing influences the other, one thing supports the other: the Jesuits the parents, parents the Jesuits, the pupils their teachers, the teachers the pupils, the pupils each other. This creates a compact social class whose interests are mutually linked, and it solves social questions that our social politicians have been thinking about for a long time and will continue to think about for a long time, if they do not send their children to Jesuit schools. For the strange case often occurs that a liberal or not at all Jesuit-friendly father sends his son to the Jesuits because he knows that he will become something there." As long as the state does not finally break with the miserable method of educating grammar sexes, the next generation will become more and more neurasthenic and incapable of fighting a life, the master sex will become too cocky and social eruptions are inevitable.

They control the upper classes with simple but effective means. But they are downright masters in controlling the middle classes, the actual people. Every government could learn from them how to influence and organize the masses.

These are again extremely simple, albeit somewhat cruder means, which are calculated on the vanity, credulity, mobility of the masses and the penchant for the new and the strange, and which prove that they are perfect people psychologists. The means are missionary sermons, the lay orders, new cults of saints and in to a lesser extent the press.

Nobody values and cultivates the spoken word more today than they do, because despite the printing press, telegraph and typewriter, it still has the upper hand, especially among the common people. Their mission sermons are actually

nothing other than the described "exercises" held on a large scale in large churches in front of a large crowd. The process of such a "mission" is something like this: A bishop or a priest finds that religious zeal has waned in a certain area - (this is usually given as the official reason; in fact, the main reason is usually servility towards the Jesuits; the bishop or priest is compensated by them in other ways, through patronage, etc.) - and the "mission" is announced by posters on church doors and also by private friends. The people, who like to attend any spectacle out of curiosity, actually flock in large numbers to the church in which the missions are held on the "initiation day". The "initiation" is combined with church festivities, the parish dignitaries receive the mission preachers, and they immediately begin their really strenuous task of giving 3-4 sermons on one day, hearing confessions from 6 a.m. with relief until 9 p.m.! The sermons have the same theme as the "Exercises", only they are more realistic and drastic, just like the people. The people surrounding the confessionals are further worked on in confession, and unfortunately all too often family life is indiscreetly interfered with. Here, too, the female element is mainly fascinated. A communal reception of Holy Communion and the erection of a mission cross solemnly conclude the popular mission, which usually lasts eight days. With the large crowds of people, the local church is usually not sufficient, and the sermons often take place outdoors under a large old tree or in the churchyard. The people are instinctively attracted and captivated by this scene, as it is too reminiscent of the service of the pagan community newly converted to Christianity!

The effect of such missions can of course only be temporary. To ensure that the effect lasts, lay orders or religious associations (e.g. the Marianist Congregation) are founded among the people. In this way, the masses are permanently organized and won over to the aims of the order. (The Marianists

played an important role in the Culture Struggle. They still have a very powerful influence in the election campaigns in Austria today.) These lay orders are, as it were, the skirmishers and auxiliary troops of the order. They would first have to be defeated before the main force could be brought into contact, a very difficult undertaking, which is a matter of course given the circumstances. It should be mentioned in passing that the Jesuits completely control all of the many nuns' orders, which are growing enormously from year to year. The old nuns' orders have all disappeared, and in their place have come congregations with the most furious names and costumes, but organized according to a rule permeated by the Jesuit spirit. Today, the nuns' orders are richer than the men's orders, they manage their economy very efficiently and economically and are a factor in public life that should not be underestimated, as they have incredible amounts of money and an almost pathological religious fanaticism. In their girls' boarding schools, they also have a similar effect on young women as their clergy brothers do in their boys' boarding schools.

In recent times, this side has also been propagating all the strange, hysterical cults of saints that will soon completely overwhelm the old church beliefs.

There is the Mother of God of Lourdes, the Sacred Heart cult, the Sacred Heart of Mary cult, the Moses cult etc. It is a well-known phenomenon that religions are becoming more and more feminine in recent times. In this, religion is only following the general trend of the times, and it is again a testament to the Jesuits' keenness that they give in to the people and allow them these new-fangled "saints". But serious-thinking men must regret this behavior, because it leads us away from the old, strong, manly religion of our forefathers, which brought so many beautiful pagan-German traits into Christianity, in a way that no other people has grasped and penetrated the essence of Christianity as much as the Germans. On

the other hand, the Catholic and Protestant tribal brothers are separating themselves more and more from one another, because the one jokes and mocks, and rightly so, while the other is outraged. The Jesuits have a very peculiar policy of saints. In addition to other church business, they have also monopolized canonizations.

Out of jealousy of the old clergy of the order, whose saints - such as Martinus, Leonhardus, Georg, Florian, etc. - were deeply embedded in the hearts of the people as representatives of ancient Germanic deities, have penetrated, they violently suppress the old folk saints, who at least have a historical justification, who were so often the battle cry of our forefathers in the fight of German culture against the eastern barbarian and heathen peoples. What do we Germans care about Ignatius, Xaverius, Aloisius!? How many Germans are there who, against their will and to the glory of the Jesuits, have to carry these saints around with them their whole lives as baptismal names!

As far as the popular press is concerned, it is consistent with what was said above about the literary press. The order spends a lot of money on it, but prefers the spoken word to the ordinary people.

And despite the many effective means, they can only completely hold the middle class in their thrall. The lowest class of people still treat them with distrust and hate them. The reason for this lies in the instinct of the herd people, who sense the masters in these priests! They know this very well themselves, but as experienced social politicians they have the completely correct feeling that these masses are just masses of zeros who, unorganized and without intelligence, may sometimes go overboard, but after a few lashes of the whip, they hide again like punished dogs. If we take a look at the whole situation, it becomes clear that their

area of control is downright impressive. In terms of space, it knows no borders of states, countries and peoples; it stretches across the entire earth.

The Order therefore stands above the state governments, and its abolition in a state does it no harm, but rather spurs the Order members belonging to that state or people to increased energy, which is a characteristic of all emigrants! They are closely linked to the rulers of all civilized countries, because their core group comes from the ruling family of the Franks, who have been connected with Rome for over 1000 years and carry within themselves the feeling of being destined to be masters of the world and heirs to ancient Rome, from the position when Leo III decorated Charlemagne with the imperial diadem, the external symbol of Roman world domination and all the rights associated with it.

III.

" Let them be as they are, or let them not be." These famous words of the Jesuit General Lorenzo Ricci, who thereby rejected any reform of the order, resulted in the expulsion of the Jesuits from France (1764). So it is better not to be than to give up the internal organization! There is a deep meaning in the dictum of the order general, it contains a good deal of the inner strength of the army of the black pope. We will not give a detailed picture of the inner life of the order here, enough books have been written about it. We will only highlight a few striking points which, to our knowledge, have not been sufficiently appreciated in either theological or secular literature. They are also, like all the weapons of this army, hidden in the wide folds of the canon law, which our lawyers usually only know about 14 days before the exam and 8 days after the exam.

The army of the black pope, we say right away, has the most modern intellectual weapons at its disposal and its organization is based just as much on like its school system and its foreign policy are based entirely on modern principles.

I will first mention just two words: the "simple religious vow" (votum simplex). By "votum" (or "professio") we understand the three ordinary religious vows: poverty, obedience, and chastity, to which the Jesuits, seeking Christ, added obedience to the Pope as a fourth vow. Now the "votum" in the old orders (Benedictines, Cistercians, Canons), apart from all religious accessories, is nothing more than a mutual contract for life! The votary assumes the obligation of the vows for "eternity", the foundation or monastery the obligation of maintenance appropriate to the status. This relationship is (at least according to the intention and practice of the old orders) an indissoluble one. Therefore, no matter how much the monk who has taken the "votum" may be guilty of, the order can punish him, but can never expel him against his will and thus shake off an undesirable member at will. This vow, peculiar to the old orders, is called "votum sollemne", "solemn vow", because it is performed solemnly and publicly in the church in the presence of the people. The insolubility and reciprocity of the "votum sollemne" has become part of the popular consciousness as well as the legislation of the states. For example, in Austria, which is known to be a major repository of legal antiquities, the "votum sollemne" (inability to make decisions) and the Cheverbot (prohibition of che), i.e. a person who has abandoned his solemn profession and returned to the lay state, is not granted the completely free right to dispose of personal property and even less the right to marry, even if he changes his faith, even if he becomes a Muslim or is circumcised, a concept that is ten times stricter than the original

ecclesiastical concept, which wanted to do complete justice to both parties and imposed equal rights and equal duties on the religious house and the votary.

The Jesuits have now come up with a very clever, one must say "modern" arrangement in place of the plain and just "votum sollemne": the "votum simplex" or the "simple vow", a legal pitfall of the worst kind. The "votum simplex" has exactly the same obligation (i.e. a lifelong one) for the votary as a "votum sollemne". But the relationship can be dissolved by "dispensation" from the Pope or indirectly from the superior of the order. Up to this point, the matter would still be quite in order, although the word "dispensation" alone usually masks some kind of canonical trap. In Catholic theological books there is a profound silence on this subject. The matter is dealt with with a few superficial phrases and lengthy Bible passages and "canons". The subject is of course completely alien to Protestants. The matter is very difficult! On the one hand it is claimed that the "votum simplex" has the same obligation as the "votum sollemne", but on the other hand there is supposed to be a difference! What is the difference? It lies less in the wording than in the practice of this law! In practice this "simple vow" has become a one-sided, unjust, oppressive contract to the detriment of the votor! Through the "simple vow" the order or the religious society has the votor completely in its hands. For if a "simpliciter professus" wanted to leave the Order, the superiors of the Order need only refuse him the "dispensation" and he remains bound forever, a case that occurs very frequently in modern women's orders, since it is usually the property of the voters that is involved. On the other hand, if a superior, for some reason, however vague, does not like a "simpliciter professus", he can dispense and dismiss him without further ado. If we translate the whole thing from the pious and long canonical language into short, practical German: the "solemn vow" is a secure, definitive appointment of the member of the Order; The "simple vow" is an

extremely uncertain provisional position, without any notice period, whereby the person taking the vow risks being mercilessly thrown out onto the pavement from one day to the next by a rebellious superior, a procedure which even the most backward states do not allow even for the ordinary clergyman. Anyone who chooses the clerical profession (i.e. as a Catholic) or joins an order today usually makes himself unsuitable for any other profession, and a "change of profession" is usually very difficult, if not impossible. Just consider the consequences of this peculiar practice of the "simple vote". From the point of view of the Order, it is a first-rate means of organization, a fine-meshed sieve through which the incoming members are passed. This is another example of how modern the Jesuits think! They do not use the stupid intervention of the Middle Ages to keep the members of the Order together.

The "simple vote" keeps the fickle ones in the order better than the foot-thick walls of the monastery. It maintains strict discipline, particularly in sexual matters, better than fasting and flagellation. "Chamfer," "children of the world" are weeded out. How much misery, how many ruined lives, how many crimes are the pious "servants of God" indirectly guilty of as a result! The perfidious thing about the matter is that every uninitiated person must see in it only the strict fulfillment of an ecclesiastical law, a pious righteousness! Is it not then lenient of the "Holy Mother of the Church," of the "Holy Order," to "lovingly loosen the fetters" of someone "who has no calling," who does not have the spirit, and to release him free? Yes, but my pious gentlemen, where do you have the yardstick or the liter measure with which you measure the "spirit of the priesthood"? That is nothing but a vague phrase that is juggled around like a ball.

The old orders today, contrary to their old rules - it is actually ridiculous - first have the "simple vow"; and only after the "simpliciter professus" has been

examined for three years is he admitted to the "solemn vow", i.e. definitively appointed. The Jesuits have only the simple vow."

Now the fanatical zeal, this tenacious energy that inspires the entire black army, can also be explained psychologically. It is the fanaticism of the Janissaries, of those whipped into battle, for whom a sophisticated order institution blocks any way back to life, to the flourishing, alluring life forever. These are the most furious fighters, who inflict wounds in order to forget their own heart wounds.

Why have we descended into this canonical labyrinth in the first place? Does the public get anything out of it? Oh, yes! Because no one can be found to take care of those thousands of tortured souls and because everyone should be warned against joining such orders! I am thinking here in particular of the numerous and overcrowded newer congregations of nuns, whose organization is based entirely on the "simple vow." What a mild punishment is the medieval interference compared to the sophisticated modern martyrdom of being able to see life and its joys and not enjoy them! In these western harems they breed either criminals or martyrs.

It is a duty, it is a completely normal human duty, to remember these poor, oppressed, exploited beings. They have no lawyer! Because the black masters and harem guards will not speak about this subject, while the public will know nothing about these canonical devilries, since they simply do not believe that such conditions are possible in orderly states. Therefore we call out to all the decisive factors: I am not as I am, they must not remain as they are at any price. Away with the deceitful "simple vow", away with this pimping contract! Well, let the Jesuit snake come, it will be harmless once its poisonous fang has been broken out. And the person (minister or representative) who pushes through the motion to abolish the unjust "simple vote" will be cheered by a thousand freed slaves whose rescue he has thwarted. You cut down a tree at the roots with an axe, not by cutting off the

branches with pruning shears. Thousands of people, priests and nuns, who today have to support the great black army with their minds, their bodies and their financial capital, will think freely, liberally and tolerantly and will thank their liberators for it.

From the extraordinarily well-conceived institution of the "simple vow", which bears the mark of the provisional, changeable and dynamic, other peculiarities of the Jesuit order's discipline develop organically.

In contrast to the immobile, stationary old orders, the Jesuits adhere to the principle of freedom of movement; each member can be employed at will in any of the order's houses scattered all over the world. In this respect too, the order is organized in a very modern way; it is centralized, the general in Rome controls everything, he has all the strings in his hands. The advantages for the order arise automatically from this. It becomes international, cosmopolitan, any nationalism of the individual members is suppressed from the outset. On the other hand, the individual's horizon and intelligence are expanded through the many trips and the constant, lively traffic between the individual houses. Where is there, or where was there, a similar institution in the world that can show such a physiognomy!

If there is a need to make a big move somewhere, they gather at the relevant point, in the relevant houses. Their freedom of movement contributes not a little to their sophisticated polish, with which they can easily charm those who judge superficially. Hand in hand with their freedom of movement goes their current practice (since their re-establishment) of avoiding large immovable property, or at least covering it with lay straw men. They are - again a modern trait - for liquid capital, for money, of which the Order alone must possess colossal quantities; But if you add to that the capital that is available to them through the women's congregations and through their powerful, influential and willing friends - with the

latter, of course, at interest, for example, in exchange for a small princely or king's crown, or even cheaper in exchange for a minister's hat or a bishop's mitre - then this mass of money reaches a size that is simply fairytale-like; it is no longer private capital, no longer state capital, nor national capital, it is world capital. Where do they invest their capital? Even if they speculate on the stock exchange together with the "corrupted" Jews, how could they invest their capital better than by building more and more new houses and churches, new fortresses for their world army, new schools as new advertising offices, by sending more and more newspapers, printed matter, etc. around the country! The number of members of the order grows from year to year, and so does the number of their blind, enraptured admirers! At any moment they can demand the interest back, the money will be brought to them by the bushel load, the businessmen who do splendid business by providing for their houses will protest against the redemption of the houses, petition, and if force is used, they will even revolt. This shows how clever and modern their monetary system is. Money has the power to attract people; because they live mostly on cash, they are respectable and much-demanded consumers, never competitors. The same sober considerations must be applied to the school and congregational struggle in France. The large schools of the orders are scattered all over the province. A school with 300 pupils, 30 priests and servants is a customer not to be underestimated for the businessmen. And they prefer the ringing silver coin on the counter to the most ringing liberal phrase. Money attracts people and earns money by letting them earn. And the Jesuits make money, it must be said, they pay cash, immediately and well! They support small businessmen in particular, that is to say, the middle class, and they do so with calculation, because they are more or less the main representatives of the people. Unfortunately, this breeds a completely disgusting religious hypocrisy among the people.

The money spent on schools brings in a large interest in the upper classes. It strikes - France shows it, and one can always cite it, because the newer congregations all have Jesuit regulations - it knocks the swords out of the hands of officers and generals when they are asked to take action against the religious houses, it dictates the decrees to ministers and princes, with which they come to the aid of their former spiritual teachers, to whom they often owe their position.

All disputes are of no use, and our very progressive age is seeing the men in cowls rule the world as never before. What is a minister, what is a chancellor, what is even a member of the dynasty compared to the simple Jesuit confessor who advises princes? It is true that those on the heights of the thrones are simple people! They approach anyone who approaches them with suspicion, or with a certain gracious condescension. The ruler always sees his friendly princes, the family members of the dynasty, as subtle envious people, as conspirators; the servile scoundrels, on the other hand, inspire contempt in him, because they come to beg him for something. The simple Jesuit priest, on the other hand, comes in and out as he pleases, gives the prince in the most dissident matter what is and has always been the most precious thing for a prince, good advice; he can give this because the Jesuit comes from a school where one learned to govern the world, he gives this advice for free (apparently), and in fact without any personal advantage for himself. Selflessness impresses, especially those on the thrones, who are surrounded by personal self-interest all their lives. The Jesuit adviser therefore becomes just as unselfish to the prince as he has long since become to the Pope.

The spiritual advisor is much closer to the prince than even the prince's family. And no wonder then that if the priest asks for something for the order, not for himself, the prince uses the opportunity to show his gratitude. Men like the Jesuits will not be fobbed off with the clatter of the order's tin! Women and our

thoroughly feminized society today still enjoy that. But people remain vain, even if they are Jesuits, and their magnificent organization would be incomplete if it did not take this primitive human trait into account. Men do not play with external land, men play with people's hearts. And does not the simple Jesuit priest who controls the prince seeking advice do this? To be a prince is great, but greater to control princes! That is satisfied ambition! And the Order ensures that the ambition of every member is satisfied as far as possible. Nowhere else are capable men more valued than among the Jesuits. There is no patronage, everyone gets the place he belongs to! They achieve this through systematic division of labor - another thoroughly modern principle. There are teachers, scholars, writers, artists, theologians, preachers, confessors, diplomats, engineers, builders, chefs, everyone has the opportunity to become a virtuoso in their field, a "spiritual specialist", etc. The Order spares no expense in this area either. And if one of the spiritual scholars considers it important that the world learns what kind of saffron is meant in the Song of Solomon, 4, 14, then the Order will certainly find the means to send the researcher in question to Palestine for several years to conduct local studies on saffron. In comparison, the scant and paltry subsidies provided by the states for scientific research trips are pure poor man's economy.

This yielding and understanding of the superiors' approach to the studies and work of the members flatters their personal vanity. It is precisely the strictest ascetics who are the most arrogant and vain people, for can there be a more perverse object of vanity than canonical holiness? Because everyone occupies an important position that satisfies their ambition, internal friction and revolutions are stifled at home. There is no rivalry, because the Order's areas of work are so diverse and so large that anyone who wants to can shake their hands without bumping into their neighbor.

The awareness of their world-dominating power is expressed in the confident behavior of the individual. The whole world is their home; the libraries of Peru or Ecuador are just as open to them as the private archives of some old feudal Austrian castle. They find acquaintances everywhere, they can sleep under their own roof everywhere. No Emperor, no King in the world can do that!

The army looks different from what you read in newspapers, magazines and books! This is a spiritual army the likes of which the world has never seen before. No muzzle loaders, no flails, their weapons are the most modern breech loaders of sophisticated design, an iron rule maintains internal discipline and always rekindles their Janissary fanaticism. The mystery of their power lies in the "as they are". This is where the attack must take place. Take away their simple vows; they should take "solemn vows" like the other orders. No member may be dismissed against his will. Anyone who wants to leave, on the other hand, should not be prevented from doing so. Force them to settle in a locality, thereby breaking their centralism! Force them to buy property and impose large taxes on them; they can pay them and their large, carefully guarded purses will be drained. Restrict freedom of movement, allow only citizens to hold clerical offices. The most devout Catholic can sign these demands without scruples! Accept them under these conditions and they will be harmless! They will certainly say again "Let us be as we are, or let us not be". Good, then the whole world will know what they are like." If they do not want to give up politics under the mask of religion, then we will know what they are, then they will confess themselves as what they are, as - the religious thieves,[7] the assassins of the noblest people's queen, the religion which they have pushed from its throne and in whose place they have placed the filthy meze of their master politics, made up with old magician beliefs!

7 Compare Chamberlain: Dilettantism, Race, Monotheism, Rome. Munich (Brudmann) 1903.